



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

she is called the German Calvinistic church. . . . The first creed she adopted was the Heidelberg catechism and the canons of Dort, the latter especially committing her to a strict predestinarian position, although we believe that Calvinism is also the historic interpretation of the Heidelberg catechism. At the Coetus of 1752 she reaffirmed her adherence to the canons of Dort and the Heidelberg catechism, as all the ministers submitted to them." The Coetus of 1765 also refers to the canons of Dort as the creed of the church. Dr. Good is undoubtedly right so far as that early period was concerned, but after relations with Holland were broken off, and the church grew, the strictly Calvinistic doctrine began to lose ground.

In the matter of worship the author touches upon a much-discussed question in the Reformed church. It is a well-known fact that there is in this denomination a high-church party, which claims that the church has always been liturgical in an extreme way. Dr. Good's investigations have convinced him otherwise. That a liturgy was used he does not deny. He says: "The early church was non-liturgical. It used a free service in the regular sabbath worship, although it used forms for special occasions, as the sacraments, marriage, and ordination."

One might criticise the book as to its mechanism, and the arrangement of the matter, which has the appearance of having been done hurriedly. But these are only minor defects, when we have in view the many excellencies of the work. It is a mine of information, as it clears up many points of interest in the early history of the Reformed church in the United States.

E. HERBRUCK.

TIFFIN, O.

A HISTORY OF METHODISTS IN THE UNITED STATES. By J. M. BUCKLEY. New York: Harper & Brothers, 1899. 2 vols. Pp. xx + 472; viii + 481. \$5.

THIS is a reissue of a book first published in 1896, in the "American Church History Series." The only alteration discoverable is the expansion of the text into two volumes, partly by the use of thicker paper than that of the original edition, partly by the insertion of numerous portraits. These include nearly all the men famous in the annals of American Methodism down to the present time. The portraits are chiefly notable for their historic interest, and their artistic value is slight; they really illustrate, not embellish, the text.

The book itself one has no hesitation in pronouncing the best history of American Methodism ever written. This is not to forget the excellent service done by the author's predecessors, notably Dr. Stevens. Dr. Buckley's history is, indeed, almost ideally good, and the more critically it is examined, the more one's appreciation of it grows. The author's diligence in investigation has suffered nothing of value to escape him, and his accuracy is well-nigh unimpeachable. This is true, at least, so long as he is treating his main theme. In his preliminary sketch of Christianity in England he makes several slips, of no great consequence, indeed, but quite in contrast to his careful precision elsewhere. As, for example, when he says that the Ten Articles of Henry VIII. taught transubstantiation (p. 5), whereas the doctrine of the eucharist set forth in them is unmistakably Lutheran. And when he says (p. 12) that after the accession of Elizabeth "the second Prayer-Book of Edward VI. was restored," without any indication of the important modifications made, he would certainly mislead a reader who had no other source of information at hand. But after he grapples with his real subject, one notes nothing more serious than venial faults like a superfluous *l* in the name of Dr. Calamy (p. 34), and an occasional lapse into newspaper English, like the use of "companion" for wife (p. 113).

That the author occasionally writes journalese is only to say that he has the defects of his qualities. The whole book bears the stamp of the practiced journalist, in the power of condensation, of vivid statement, of skilful selection—above all, of knowing what to omit—that distinguish it. Dr. Buckley has been able to pack his pages with fact without making them tedious. He has written a book to which the scholarly may go for information, and the "general reader" for entertainment, and from which neither will go empty away. If anybody thinks the production of such a book an easy task, hardly worth the best effort of a serious historian, let him make the attempt.

The most admirable quality, perhaps, that one finds in the book is its candor. Denominational histories, for the most part, do not belong to historical literature, but should be classed as apologetics, or possibly as polemics. The temptations to indulge in this style of writing must be unusually strong when an enthusiastic Methodist undertakes to tell the story of his own denomination. For the early history of Methodism is peculiarly the biography of a few men, of rare character and endowments, and to fall into hero-worship is easy. And the later history is a story of growth so unexampled, of achievements so

marvelous, that the mere recounting of the facts might be misconstrued as sectarian boasting. The candor and sobriety of Dr. Buckley are admirable. There is not only no concealment of facts, but the utmost pains have been taken to present all essential facts, so that their significance cannot be misunderstood.

For example, take the episode of John Wesley's attitude toward the American colonies during their struggle for liberty. Other Methodists have attempted to explain away the facts; Dr. Buckley proceeds to establish them beyond question, and shows that this was a serious error of judgment on Wesley's part (pp. 158-67). Take, again, his treatment of the ordination of Coke (pp. 234 f.); in its statement of facts this leaves nothing to be desired, and it does full justice to the motives of Wesley. Dr. Buckley, in this case, adds a justification of Wesley's consistency that is not quite convincing, for he seems to miss the real point of the accusation. He shows, indeed, that Wesley had for many years believed in the rightfulness of presbyterial ordination, so that there was no inconsistency between his ordination of Coke and his long-held belief. But the point of the charge of inconsistency brought against Wesley is that this ordination was at variance, not with his private beliefs, but with his position in the Church of England, to which he clung, to which he professed loyalty, in which he deprecated schism. The ordination, it is charged, was a schismatic act, and here was Wesley's inconsistency. Dr. Buckley does not touch this issue; indeed, one does not see what answer is possible to the charge. John Wesley was warned by his brother Charles, when he first began practicing presbyterial ordination, that this was equivalent to schism, but the elder brother would not see this.

Dr. Buckley's candor is conspicuously shown in his treatment of the controversy over slavery, which divided the Methodist church in 1844. A long chapter—not too long (pp. 407-63)—is given to setting forth the facts, mainly official documents and abstracts of debates in conference. This might easily have been made dry and repulsive; indeed, to make of it anything else demands almost genius. Nowhere does the author's skill in the selection and presentation of his materials appear to better advantage; one reads the story with the breathless interest that only an exciting romance is supposed to rouse or justify. The chapter following, in which "A Calm Survey" is taken of the subject, is a most judicial summing up of the matter.

Perhaps no subject was more difficult for the author to treat impartially than that of the great controversy over the management of the Book

Concern (pp. 529-35). Not only was the dispute hot, not only are the questions of fact complicated, but Dr. Buckley was himself a participant in the struggle, having been counsel for Dr. Lanahan. Yet even this severe test is borne satisfactorily. The narrative shows no trace of passion or prejudice, and sets forth the indisputable facts and official findings.

Perhaps the least satisfactory part of the book is the last two chapters. It is always when the denominational historian comes nearest his own day that his task becomes most difficult, and comparative failure here is to be anticipated—and pardoned.

HENRY C. VEDDER.

CROZER THEOLOGICAL SEMINARY,
Chester, Pa.

MEN, WOMEN AND MANNERS IN COLONIAL TIMES. By SYDNEY GEORGE FISHER. 2 vols. Philadelphia: J. B. Lippincott & Co., 1898. Pp. iii + 391; 392. \$3.

AFTER the preparation of two earlier volumes on Pennsylvania and a monograph on *The Evolution of the Constitution*, Mr. Fisher has given to the public his most comprehensive contribution to American colonial history. The contents of these volumes are somewhat miscellaneous and fragmentary, yet they contain much reliable and useful information. They are exceptionally racy and readable. Incidentally they give much general information concerning religion and the relation of the church to the state in the different colonies. Yet they do not assume to treat this or any other subject completely or philosophically.

The various colonies are described under such suggestive titles as: "Cavalier and Tobacco," "From Puritans and Witches to Literature and Philosophy," "The Land of Steady Habits," "The Isle of Errors," "The White Mountains and the Green," "Manhattan and the Tappan Zee," "Puritan and Catholic on the Chesapeake," "Landgraves, Pirates, and Caziques," "Bankrupts, Spaniards, and Mulberry Trees."

The modern fashion which exaggerates the defects of the Puritans is usually attended with very slight appreciation of their notable excellencies. It requires no high order of talent to follow this fashion, but when the fashion leads to the statement that the early settlers of Massachusetts and New England were "stiff, solemn individuals, devoted to schools, colleges, and learning, to whom amusement was a